

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

GARDINER, ME. FRIDAY, FEBRUARY 6, 1829.

[NEW SERIES, VOL. 3.—No. 6.

PUBLISHED EVERY FRIDAY BY

P. SHELTON.

WILLIAM A. DREW, —Editor.

THE PREACHER.

PREDICATORY SERMON.

A SERMON,

DELIVERED IN HAMPDEN, MAINE, DECEMBER 25, 1828, AT THE DEDICATION OF THE NEW SALIST CHAPEL IN THAT TOWN.

By FREDERICK M. MOORE.

TEXT. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly joined together, groweth unto an holy temple in the Lord." Eph. ii. 21, 22.

The temple, which Solomon, King of Israel, erected on Mount Moriah, has ever been acknowledged by the most illustrious divines of ancient and modern times, as a lively symbol of the church of the King eternal, immortal, invisible, the only wise God our Saviour. The great Founder of Christianity frequently adverted to it in illustration of the truths which fell from his lips. The apostles of the Lamb of God, in imitation of their divine Master, availed themselves of this figure, by which to establish some of the most important principles of sacred truth. An evidence of this description is presented in the text before us. As we have no reason to think that men, under a divine impulse, would make use of an improper figure; we are irresistibly led to look upon the temple of Israel, as appropriate in all its parts, in illustration of the origin, progress and final extent, of the church of God.

1st. In whatever light we contemplate the temple of Solomon, whether the boldness of its design, the symmetry of its proportion, or the magnitude of its size, we are impressed with equal admiration. We see at once the state of perfection to which the principles of architecture were carried at that ancient period, and are not at a loss to account for the high opinion which universally prevailed in relation to the exalted wisdom of him who laid the foundation of this majestic edifice. Well might the potentates of the earth resort to Jerusalem to pay the tribute of admiration to such riches, such magnificence, such wisdom, and return with the exclamation, "the one half was never told us."

Had Solomon drawn the plan of that building with the greatest accuracy, had he succeeded in the prosecution of the enterprise so far as to have laid the foundation in exact proportion to his original design, and yet, for want of adequate means necessary to the prosecution of the work, had been obliged to desist from the undertaking, how different would have been the account of the contemporaries of this illustrious character! In such a case he would have been as notorious for his folly, as he is now for his wisdom; and his splendid design, though laudable in itself considered, would have served as a beacon, a warning to succeeding generations. But how different the result! He well knew the extent of the means he had at command and how to apply them. His success was according to his most ardent wishes. The temple was completed in his day and he joyfully assisted in its dedication.

Let us now take into consideration the character of Him, with whom the wisdom of Solomon, though the wisest of men, is comparative folly.

"He laid the foundation of the earth and marshaled the stars of the sky." "He spake and it was done, he commanded and it stood fast." "He holdeth the waters in the hollow of his hand and meteth out heaven with a span; he comprehendeth the dust of the earth in a measure and weigheth the mountains in scales and the hills in a balance." "Before Him went the pestilence and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations; the everlasting mountains were scattered; the perpetual hills did bow; his ways are everlasting." Such is the majesty of the Creator as set forth by the pen of unerring truth, and such are the vast conceptions formed of the Divine Being when contemplated through the medium of his works and of his word. When contrasted with him how insignificant is man! How trivial are all his works! Even the nations are accounted as a drop in the midst of the ocean! The universe is his temple, the sun is his lamp, the stars are his diadems that decorate his throne and all the heavenly hosts are ministers of his pleasure.

When we contemplate the works of creation and providence, we are necessarily led to the conclusion, that it was the design of the Author to communicate happiness to animated nature. All beings, whether rational or irrational, are made capable of receiving enjoyment; and God has so arranged the system of nature as that the very elements of which we are composed, are made to administer to our felicity. The genial rays of the sun call to life the vegetable world and reanimate the innumera-

ble hosts that remain dormant through the inclement season of winter;—the trees, bereft of their foliage, resume their wonted verdure, and the winged choristers with their animated notes welcome the joyful return of spring,—the husband-man repairs to the labor of the field, joyfully confiding in the promise of him who hath said that "seed time and harvest, cold and heat, summer and winter, day and night, shall continue forever." Why was not the light of the sun so vivid as to destroy our sight? It was because the Author of nature designed it as an aid to our vision, that we might behold the wonderful works of creation and providence, and chant our praises to him for this unspeakable gift. Why do not such degrees of heat emanate from that globe of fire as to turn all nature to cinder and blackness? It is because that he who had power to create possessed the attribute of prescience and wisely arranged his works in conformity to his original design to benefit, not to destroy, his creatures. He, who sitteth upon the circle of the heavens, might destroy every vestige of cultivation by an overflowing flood; but how clearly is his regard to the happiness of his creatures demonstrated by the gentle and seasonable showers, with which he refreshes the earth. My object, in these remarks, is to lead you to look upon the works of creation as involving the design of the Author of all things, and to show that the operation of nature is precisely according to the intention of him, whose will is done in the heavens above, and earth below.

The orbit of the earth is invariably the same; and this is ascertained to be the case in relation to all the planets. Were it not for this order, the worlds and systems of worlds, suspended in the vast ethereal expanse, might clash with each other. But this has never taken place, nor will it to eternity. Neither will God nor the laws of nature change.

Some may argue from the existence of physical evil, that our position is untenable. We know that the Author of nature speaks in the rolling thunder; the energy of his power is evinced in the vivid lightning that rends the rocks asunder, and levels with the earth the most stupendous works of human ingenuity and strength. The evils, however, resulting from the electric fluid, are but partial in comparison to the benefits arising from it. Were it not for the lightning, the very air we breathe would become pestilential; and it is supposed by some that the human family, as with "the besom of destruction," would be swept from the face of the earth. And this may be said in relation to those convulsions in nature, which have buried whole cities and towns in undistinguished ruin. The laws of nature are general, and in their operation, are designed for the good of the whole; and he who suspects the impartiality of Jehovah, or questions his veracity on account of the necessary evils that result from this arrangement, may be termed any thing but a philosopher or a christian.

The gospel, when correctly understood, invariably inspires the human mind with unshaken confidence in the Maker of all worlds. It is where contradicts, but is in perfect accordance with the religion of nature. That goodness which sparkles in the firmament of heaven, which shines in the orb of day, which blossoms in the trees, and operates unspent "through nature's vast domain," is not circumscribed in its operation in relation to the gospel of the Son of God. There we discover with ineffable delight a full development of the divine character far beyond what nature could teach; for without this light our vision is bounded by time, but with it, we can, by the power of faith, range the fields of unsullied glory with the general assembly and church of the first born; yea, we may transport ourselves to that blissful period when doxologies of praise and thanksgiving shall burst from every heart. Do any entertain doubts in relation to this truth? As well may you doubt the veracity of your God. Will you limit his power? Will you circumscribe his grace? Will you set bounds to his love and mercy? Will you by your limited conceptions of the divine character do violence to the benevolence of your hearts, to the sympathies of your natures, and to those devout supplications, which we are commanded to present to the throne of the Supreme Majesty of heaven and earth, in behalf of suffering humanity? God forbid!

2d. We will now endeavor to show by the light of reason and revelation, that the spiritual edifice, erected on the foundation of the apostles and prophets, in relation to its completion, will every way correspond, not only with the temple of Solomon, but also with the order, regulation and perfection discoverable through all nature's works. In order to illustrate this important point, let us,

First,—Take into consideration the origin of the Church of God. However diversified our views may be in relation to its extent, none will dispute but what God is the founder of it. It was established in the councils of eternity before the morning

stars sang together or the elder sons of God shouted for joy. To suppose that this church was not perfected in the divine purpose before the planetary worlds were marshaled, would be to the highest degree absurd. No wise man acts without design. We have before shown that the works of creation and providence are subordinate to the happiness of man. Our capacities for enjoyment are an evidence of the benevolent designs of our heavenly Father. There is that in man, that the elements of which he is composed will not satisfy. The gospel presents to mankind an intellectual feast; so that we are not only dependant on the Almighty for our capacities, but also for the means of their gratification. It was an acknowledgement founded in truth, that every good and perfect gift descendeth from the Father of lights with whom is no variableness or shadow of turning." It was by the arm of Jehovah that the primitive saints were raised up and made to "sit together in heavenly places in Christ Jesus." Both reason and scripture establish the position that the wisdom on which the pillars of the universe rest, is the grand basis of the church of Christ. Its establishment was a divine prerogative. It was pursuant to the purpose of Him, for whose pleasure an intelligent universe was created. Christ is represented in the text as the chief corner stone of this mystical temple. Other scriptures exhibit him as the foundation of God's church. "Upon this rock will I build my church, and the gates of hell shall not prevail against it." Believers in Christ are lively stones in that spiritual house whose builder and maker is God. Christ is typified by that stone, which the builders of the first temple refused; but it eventually became the head of the corner. The Jews first rejected Christ; they will be the last that shall be benefited by his death. Christ is the foundation for the salvation of Jews and Gentiles,—the whole world. The foundation laid by infinite wisdom for the hope of the guilty is as broad as the intelligent universe. The following scriptures prove this position to a demonstration. "He tasted death for every man." "He is the propitiation for the sins of the whole world." "He gave himself a ransom for all to be testified in due time." "The Lord hath laid on him the iniquities of us all." The attentive hearer will recollect that king Solomon formed a plan of the temple previous to his carrying his design into execution. This is evident from the consideration that the stones were squared in a distant mountain, so that in the erection of that building, not the sound of an axe or hammer was heard. In this we discover the utmost extent of human foresight. The foundation was laid in reference to the superstructure. So in relation to that foundation presented in the text. The doctrine of the apostles and prophets is the ground work of this spiritual edifice. We have seen what the truth teaches concerning the extent of the atonement. A foundation short of this would have illy comported with the character of the Supreme Governor of the universe.

The extent of this foundation is further confirmed by the very object of the Saviour's mission. "He came to seek and to save that which was lost." The manifest object of the Saviour's passion was the emancipation of a fallen world from sin and misery. This design was in accordance with the purpose which God purposed in himself before all worlds. This was an object every way worthy of that Almighty Being who "created all things, and for whose pleasure they are and were created." In short, the foundation for the eternal felicity of the human race originated in infinite love, was laid in infinite wisdom, and is supported by the energy of Almighty power.

Second,—The progress of the church of God. The temple of Solomon was not completed instantaneously. It was a progressive work. So is the church of Christ. "It groweth unto an holy temple in the Lord." In relation, not only to the progress, but also the completion of this church, we have the following luminous testimony. "He gave to some apostles, to some prophets, to some evangelists, and to some pastors and teachers; for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, and to a perfect man, and to the fulness of the measure of the stature of Christ."

We have before seen that the purposes of God are invariably accomplished in the natural world. But this is by no means to the exclusion of human agency. The earth yields her increase to the husbandman. By industry and perseverance, the products of different climes are made to contribute to the wealth and happiness of distant nations. But there are certain principles in nature, over which human agency has no control. The revolution of the heavenly bodies is exclusively under the direction of Him, who fills the vast immensity of space. No convulsion can ever produce the least derangement

in this general order. So in relation to the progress of the mediatorial kingdom. It is under the direction of Him, who sees the end from the beginning, and has appointed means suitable to effect the end designed. We consider this truth no infringement on the freedom of human volition or action. The scriptural calls to faith, repentance and a holy life are perfectly compatible with the irreversible decrees of the Almighty. Though we hold to faith and repentance, and would urge them as an indispensable pre-requisite to divine enjoyment, yet by no means can we adopt the sentiment that the eternal destiny of the children of men rests on the exercise of those principles in this life. The foundation does not rest on faith and repentance, but these principles rest on the foundation. They are produced by the truth of God. In order to establish ourselves on the foundation we should believe in the truth and uniformly live a holy life. This cannot be produced without repentance (*Greek Metanoia*) and turning from darkness to light, from sin to holiness. This comes within the bounds of human agency, and in order to enjoy the reward of faith and obedience, we should consider it not only a duty but a privilege to listen to the calls of scripture and uniformly confide in the promise of Him, who never slumbers nor sleeps. Many are continually vociferating the call to faith and repentance without ever presenting that foundation which produces these virtues. They call upon the people to believe without informing them what to believe. We should hardly think that such could excuse themselves in such an unwarrantable dereliction of duty, more especially from the consideration of their pretended responsibility arising from the notion that infinite consequences will accrue from their ministrations.

We have before seen that human agency is circumscribed in the natural world. This is also the case in the moral world. Although there were consequences of importance arising both from the discharge and neglect of duty, yet these consequences are limited. There cannot be a sentiment expressed in so many words more opposed to reason and scripture than in the following stanza.

"Great God on what a slender thread
Hangs everlasting things,
The eternal state of all the dead,
Upon life's feeble strings."

If the gift of eternal life depend on human agency, on what ground did the prophets of Israel predict with certainty the progress and extent of the kingdom of the Messiah? Jesus is exhibited under the figure of a stone cut out of the mountains without hands; it rolled and waxed great until it filled the whole earth! "There were given to him dominion and glory and a kingdom that all people and nations and languages should serve him; his dominion is an everlasting dominion, that shall not pass away, and his kingdom that which shall never be destroyed." By representing these promises as conditional we establish a position by which they may, or may not be fulfilled. On this ground, Christ might lose the purchase of his blood! Shall we doubt the accomplishment of these predictions and thus represent our heavenly Father as perverting himself? Truth often progresses by imperceptible degrees, and because it does not advance like the overwhelming torrent to the sudden destruction of error & darkness, many despair of its ultimate triumph. They measure the Almighty by their own narrow conceptions, and limit the Holy One of Israel to what comes within their own observation. They confine the Supreme Being to time or the accomplishment of that which is of infinite moment to the children of men. Such a sentiment not only dishonors God, but robs the Saviour of the promised possession. We pass.

Thirdly,—To the consideration of the final extent of God's church or Christ's kingdom.

In relation to this point we feel a great weight of responsibility, for we well know that we are opposed by a large proportion of Christendom, by those too, who are respectable for their talents, learning and piety. But this shall not deter us from making an unequivocal avowal of our sentiments on this important particular.—There are but few, who deny the universality of the atonement. This may be said to be a common sentiment of the denominations that divide Christendom. We frequently hear the following assertions: "That God has laid a foundation whereby he has rendered it possible for the whole human family to be saved, if they will perform the condition proposed in the gospel." An important inquiry is now suggested for the consideration of all present. Will the superstructure answer to the extent of the foundation laid in the gospel? Our attention necessarily reverts to the temple of Solomon. Did that building every way correspond with his original design? Was the temple as extensive as the foundation? Did ever a wise man undertake to erect a fabric without first counting the cost? There is no greater evidence of human folly than for a person to undertake to erect a building that he is not able to finish, and thus be reduced

to the necessity of crowding his family into one corner of a huge, unfinished house. Such folly would surely expose any person to the scorn and derision of the wise and prudent. To represent the Almighty as forming a gracious design to save the world, and even as going so far as to lay a capacious foundation for the final felicity of all mankind; and yet, in the end, fail in the accomplishment of so desirable an object, is altogether inconsistent and derogatory to his character. And the only way by which we can account for the prevalence of a notion so absurd, is to attribute it to a blind adherence to a theory rendered sacred by age, without either scripture or reason to support it.

If it could be proved that God laid the foundation and left it with man to erect the building, the case would be essentially altered. But none will contend for so unreasonable an idea. St. Paul represents this temple as being composed of Jews and Gentiles,—the whole world. Agreeably to this enlarged view, the gospel preached peace to them which were afar off and to them which were nigh. It broke down the middle wall of partition between Jew and Gentile, and of the twain made one new man. Not that this had taken place in fact, but as was the custom of the inspired writers, they spoke of things to come as though they were past. Christ is represented in the text as the corner stone of this perfect temple. A corresponding passage exhibits him as "the head of every man." We by faith see in Christ the perfection of that temple. "For we must all come to the unity of the faith and of the knowledge of the Son of God to a perfect man and to the fulness of the measure of the stature of Christ." This was accomplished from eternity in the divine purpose. This temple was as much finished with God before the world was called into being, as it will be in fact when the topstone shall be brought forth with triumph and rejoicing, crying, "Grace, grace unto us." With God there is nothing new—nothing old. With him there are no contingencies.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Whilst believers are represented as the first fruits unto God and the Lamb; our attention is directed by the inspiration of Almighty to the perfection of the general harvest, the world of mankind.

St. John saw in a vision what was already accomplished in the councils of eternity. Let us contemplate this important vision in the order in which it stands. "And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." But this did not bound his vision. "After this I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, salvation to our God which sitteth upon the throne and unto the Lamb." Had the vision closed here, how exactly would the church, in its extent, have accorded with the contracted views of many in the present day! "And I beheld, and heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." But now follows the completion of that building which God erected on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. "And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Could I but occupy a humble station amidst this vast assemblage, there will be no ground of complaint nor room for envy. And as God is worthy of all this homage, and has purposed, unalterably, that it shall be tendered to him by the creatures which he formed for his pleasure; we look forward with joyful expectation to that blissful period when the heavens and the earth shall reverberate with the most exalted strains of praise and thanksgiving; when light shall dispel darkness, truth triumph over error; when that which was seen in vision shall be joyfully realized by a ransomed universe; when the questions will be asked, "O death, where is thy sting? O grave, where is thy victory?" But sin shall forever cease; death of every name shall be destroyed; tears shall be wiped from every face, and love, and harmony, and peace, shall pervade the vast creation of God.

I should not do justice to the members of this Society, nor to my own feelings, did I not make a public acknowledgement of the honor you have conferred on me in permitting me to contribute my feeble services to the dedication of this elegant build-

ng. You have laid a good foundation and the superstructure corresponds with it. Both the design and execution do honor to the architects and workmen engaged in it. As a public organ, it is my duty on this occasion, to acknowledge the obligations due to those gentlemen, who have contributed so largely to the completion of this beautiful edifice, that is not only convenient for the society, whose object is to worship in it, but ornamental to this growing town. Such public spirit, such munificence, such liberality, will surely be rewarded. Our heavenly Father looks with complacency and delight on a work so laudable. And now, whilst we dedicate this building to the God of the universe, the Father of all mankind, we would remind those whose design is to assemble here, of the indispensable necessity of sacrificing to the Almighty the sacrifices of thanksgiving, of paying him that homage which is due to his name, and of cherishing in your bosoms that unfeigned friendship and attachment to each other, which are a sure pledge of the prosperity and happiness of all social bodies. Regard it as your highest privilege, steadily to meet in this house and to pay your devotions to the Most High. Here may the truth in all its fulness be proclaimed, and may no sentiment ever be advanced from this desk dishonorable to God or prejudicial to the best interest of man. Here may the aged worship God, leaning upon the staff of the promise, and be prepared for their rest. Here may the middle aged be taught the moral and social duties of life; and here may the youth be trained up in the nurture and admonition of the Lord. And to this house may none of the sons and daughters of affliction approach in vain for comfort. And now,

"To Him whose temple is all space,
Whose altar, earth, sea, skies,
One chorus, let all beings raise,
All nature's incense rise."

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, FEB. 6.

WITHDRAWAL OF FELLOWSHIP.

It will be perceived by the Minutes of the Proceedings of the Kennebec Association of Universalists, that this body have publicly withdrawn fellowship from Rev. ABNER KNEELAND, of New-York. The cause of their doing this, we believe, was, that the Ministers and Delegates present were satisfied from the recent published writings of Mr. K. as well as from information derived from other sources, that he has embraced and advocates doctrines repugnant to the faith of Universalists, who, as a religious body, hold most seriously to the existence of Almighty God, & the divine authenticity of the Bible. They could not, in conscience, fellowship such doctrines as Mr. K. has countenanced, and therefore concluded it was their religious duty (however painful the performance of it) to say so, as well out of regard to consistency amongst themselves, as from a concern for the success and reputation of the cause of truth as they understand it. All but one voted on the question of withdrawal; and all who voted, declared in favor of it.

DELEGATES.

It will also be perceived, that the Association has made choice of seven Delegates, and as many Supernumeraries, to represent it in the Maine Convention. The Supernumeraries are taken from the neighborhoods of the Delegates, respectively, in order that if it should not be convenient for a Delegate to attend the Convention, he may notify the Supernumerary of the fact, that the latter may take his place.

"MORNING STAR."

"Edgar," in the Morning Star, whose palpable misrepresentations of the writings of Universalists we noticed a few weeks since, now says, in a whining mood, that he did not represent those writings as they are, but as he understood them! Oh, indeed. Well, there is some honesty in this confession, but it is built upon an acknowledgement of his previous dishonesty. Hear him.

"Be it known to all concerned, that when Edgar, in his Experience of reading the writings of Universalists, represents things as he understood them. [There's grammar for you.] It is not his primary object to express the ideas contained in those books, but his own views of the writings of Universalists at the time he read them."

A man's "own views" of the ideas contained in the writings of another may not agree with those ideas, and yet be correct;—as our "views" of Edgar's experience may be correct, and yet they are unfavorable to his silly notions. Or they may be incorrect, and yet the one who entertains them may not misunderstand nor misrepresent the writer's ideas. But Edgar who seems to be very ignorant about writing, by his use of language, supposes, that if his "views" be incorrect, the fact necessarily implies that he does not "understand the ideas contained in" the writings. We should recommend to Edgar to go to a woman's school a few weeks: he might, if he is an apt scholar, come out better qualified to write his "Experience" than he now is. At least he might learn this lesson:—That when he undertakes to represent the ideas of another, he should be careful first of all to ascertain (if he is not competent to "understand") what they are, and represent them accordingly. The public do not want his jaundiced "views" of them, they want them stated as they are—especially when he pretends that he is making a statement of them. In this way he would avoid the miserable get off, of saying after he is driven to the wall,—“Oh, I don't state things as they are but as I thought they were!”

The Editors of the Star, one of whom we presume is Edgar, say they do not wish to have a controversy with Universalists; (there is a good reason for it, we suspect);—they rather wish “to follow peace with all men.” Let them then pursue a course that is not calculated to disturb peace with those whom they do not choose to encounter. Let them keep out of their columns the misrepresentations and abuse of Universalism which are not strangers to their paper. In this way they will show how true is their declaration, that they wish to follow peace with all men. We should hardly

think a man was very sincere in his professions of peace, who should take a cudgel and go into the street beating his fellow citizens as they passed by him. Nor yet should we think he was very honest or honorable if he should go about town misrepresenting the opinions, motives and conduct of his neighbors, in such a way as to excite hostility towards them, and to destroy their reputation and happiness; crying, at the same time, “I am for peace! I am for peace!” But if the Star Editors do not wish for a controversy with Universalists, why do they ask us to explain certain texts? Do they apprehend that they shall not be able to show that our explanations are incorrect? Is this the reason they do not want a controversy? We have said more upon this small subject than it deserves,—more than we intended to say. We accidentally, a few weeks since, took up a “Morning Star,”—it came to us wrapped round a pound of tea, and belonged originally to a neighboring printer, with whom the Star exchanges—and casting our eyes over the mutilated columns, we saw something about the “Experience of Edgar.” Noticing some gross misrepresentations of our sentiments in the article, and having at that time a leisure moment, we took out our pocket pencil and inscribed on a little slip of paper our “views” of the concern and handed it to the printer. It was printed and sent to the Star man. He noticed the article as above represented, and in return we have now noticed him—too much we confess. The most “milk-and-water” paper, having the least milk in it—that we ever saw, is called the Morning Star. Star, moon or sun, we believe it has never risen high enough to emit any light, and if it ever should rise, we suspect an ordinary candle would overpower it.

SUMMARY JUSTICE.

Deacon A. is a deacon in a Calvinistic church.—He is a merchant; does a considerable business; is much respected as an honest man because he is a deacon and looks as serious and dejected as if he did not care a pin for all this world is worth. Farmer G. came into his store the other day—it was a cold one—to trade off a few bushels of wheat, which is very high just at this time. The bargain was concluded, and the farmer was to take his pay in salt. The store floor is as elastic as some deacons' consciences. The bags of wheat were brought in, and the measuring of their contents commenced. All at once the deacon's feet were insupportably cold. As the grain was emptied into the measure, the deacon stamped violently around it,—to warm his feet. The poor farmer could not complain that the honest deacon should wish to promote circulation and get his feet warm, but his grain settled perceptibly with every stamp from the deacon's feet, and the six bushels he brought to market held out but five and an half on a second measurement. Old farmers sometimes “know a thing or two.” Mr. G. said nothing; but proceeded to the measuring of the salt that he was to receive in pay for his wheat. The deacon's feet had got warm by this time; he was as light “on the fantastic toe” as if he were walking on eggs. Not so with the farmer. As the salt began to run into the half-bushel, his feet were suddenly seized with the cold. Being a heavy rustic, he stamped vehemently. “Tut, tut,” says the deacon, “your jumping shakes down the salt too much!”—“Not more than yours shook down my wheat, I guess,” said the farmer. When the business was completed, there was about an even trade between deacon A. and farmer G.

Verily, justice is sometimes done in the earth.

PRAYERS AND MONEY.

Rev. Benjamin Tappan, of Augusta, calling on congregationalists, in the last Mirror, to pray for the Bangor Theological Seminary, adopts the following language. “Prayer indeed, can obtain money, but money cannot purchase prayers.” It seems to us irrelevant, at least, to speak of prayers in connexion with cash, as if the chief object of the former was (as may be it is with some) to obtain money thereby.—But “money cannot purchase prayers!” How long would some people pray and preach, if it were not for the “money” they get for so doing? Is not this purchasing prayers?

Mr. Tappan calls on the people of Maine to contribute their money to support the Bangor School, intimating, by way of threat, that if the people in this State do not choose to build it up, the Boston folks will, and as we have got to have the evil thing in our midst—as we must take the loathsome pill, it will be wisdom in us to help it along as easily as possible.—What right have foreigners to force an evil upon us which we do not want?

It is lamentable to see how certain professedly pious people will sometimes trifle with sacred things under the cover of religion. It seems that Dr. Sprague, of West Springfield, Mass., in behalf of his English brethren, has requested Dr. Griffin to write a letter showing why “revivals of religion” exist in the U. States and not in Great Britain. Dr. Griffin has accordingly decided the question; the plain English of which is, stripping it of its cant phrases and bombastic terms, that for some reason or other the Holy Spirit has a great partiality to the U. S. and is disposed to consider this country the place of his favorite abode; he gives some directions, however, whereby he thinks it possible he (the Spirit) may be prevailed upon to visit England and produce some revivals there. According to the Boston Recorder it would seem he has already left New-England. Now these men may, for aught we know, be very innocent and mean very well; but really it seems to us they ought not to be tolerated in trifling to so great a degree with the divine spirit.

The reader will be pleased with the Sermon, by Br. Mace, on our first page. We shall probably present our subscribers, in the present volume of our paper, with thirty or forty valuable sermons, which, were the reader to purchase them in a pamphlet form, would cost him more than twice as much as this whole paper costs for a year. And then, besides the sermons, he will have about three times as much other matter within the same time and at no additional expense.

In order to ascertain whether a man's religious faith was sound and did him any good or not, it is common to inquire how he died? We should think it would be more proper to inquire how he lived.

He who lives well under the influence of his faith will derive support from it in the hour of death. For whatever is good to live by is also good to die by.

The Editor of the Gospel Herald says, “some people are curious enough to inquire how the Devil can be

confined in hell, and yet be in Europe, Asia, Africa and America at one and the same time!” Those people can answer this question who can tell how the Devil can exist forever after he is “destroyed,”—as the scriptures testify he shall be.

It will be seen by a notice in our advertising columns, that Mr. RUSSELL CANFIELD, late Editor of the (Hartford) Religious Inquirer, has engaged his services for the N. Y. Gospel Herald, and that he is shortly to issue a prospectus for a new semi-monthly paper in New-York city. What is to become of the Religious Inquirer? We hope Br. Rayner will not discontinue that publication.

The Editors of the Christian Register, (Boston,) the Christian Mirror, the Gospel Balance and the Salem Courier, would do the Editor of this paper a great favor if they would direct their exchange papers to the “Intelligencer, Augusta,” instead of Gardiner, as the Editor's residence is in the former place.

MINUTES

OF THE PROCEEDINGS OF THE KENNEBEC ASSOCIATION OF UNIVERSALISTS.

The Ministers and Delegates composing the “Kennebec Association of Universalists,” met in Bowdoinham, on Wednesday, the 28th ult., and proceeded to organize the Council by choosing,

1st. Rev. SETH STETSON, Moderator.

2d. Rev. NATHAN C. FLETCHER, Clerk.

3d. Examined the credentials of Delegates and read letters from Societies in Fellowship with this Association, by which we were encouraged in learning the prosperity of the cause of truth.

4th. Voted, to receive the “First Universalist Society of Bowdoinham and Vicinity,” into the fellowship of this Association.

5th. Voted, that the Societies belonging to this Association, not represented at this session either by Delegate or Letter, be requested to make a representation in writing, before the last of May next, of their number of members, wants and prospects, to the Standing Clerk of this Association, (Rev. F. A. Housdon, of Readfield,) and that the Clerk of this meeting be directed to communicate such request to those Societies respectively.

6th. Voted, and chose the following brethren Delegates and Supernumerary Delegates, to represent this Association in the Maine Convention, to be held in June next, in Readfield, viz.

Henry Sampson, of Bowdoinham, Delegate.
Charles Sylvester, Esq., of Bath, Supernumerary.
Dan Reed, Esq., of Lewiston, Delegate.
James Lowell, Esq., of do. Supernumerary.
John Smith, Esq., of Readfield, Delegate.
Daniel Wing, of do. Supernumerary.
Col. J. Butterfield, of Farmington, Delegate.
John Ross, Esq., of do. Supernumerary.
Peter Hains, of Phillips, Delegate.
Joseph Dow, of do. Supernumerary.
Calvin Head, Esq., of Norridgewock, Delegate.
William L. Wheeler, of do. Supernumerary.
John McFadden, Esq., of Embden, Delegate.
Simoon Craggins, Esq., of do. Supernumerary.

7th. Voted, that the Clerk inform the above brethren of their election.

Adjourned to 9 o'clock Thursday morning.

Thursday Morning.
Met according to adjournment, and opened by prayer by Br. S. Stetson.

8th. The following Preamble and Resolution, offered by Dr. George W. Tinker, and seconded by J. Jaques, Esq., were passed by an unanimous vote.

Whereas, we have reason to believe that Mr. ABNER KNEELAND, of New-York, has departed essentially from what we believe to be the faith once delivered to the saints, and advocated doctrines tending to infidelity, therefore,

Resolved, That we withdraw our fellowship from the said Abner Kneeland.

9th. Voted, that the Clerk cause the Minutes of this Association to be published in the Christian Intelligencer, accompanied by a Circular Letter.

10th. Voted, that Br. William A. Drew be a committee to fix upon the time and place for the next meeting of this Association, and give due notice thereof in the Christian Intelligencer.

11th. Voted, to adjourn sine die.

ORDER OF PUBLIC EXERCISES.

Wednesday Afternoon.
Introductory Prayer, by Br. William A. Drew;—
Sermon, by Br. Daniel Young, from Rev. xxi. 9;—
Concluding Prayer, by Br. Nathan C. Fletcher.

Thursday Morning.
Audience, by the Choir: Introductory Prayer, by Br. William A. Drew; Sermon, by Br. Nathan C. Fletcher, from I John iv. 8; Concluding Prayer, by Br. Daniel Young.

Afternoon.
Introductory Prayer, by Br. Nathan C. Fletcher;—
Sermon, by Br. William A. Drew, from Gal. v. 13;—
Concluding Remarks and Prayer, by Br. S. Stetson;—
Anthem, by the Choir.

CIRCULAR

The Kennebec Association of Universalists, in semi-annual session at Bowdoinham, on the 28th and 29th of January, 1829, to all those of like precious faith, sends christian salutation.

BRETHREN:—
It is with unfeigned gratitude that we acknowledge our obligations to our heavenly Father for the privilege of meeting from different sections to grasp the friendly hand and take sweet counsel together. We have been permitted to enter the house of God and to unite with our fellow creatures in the worship of him who created us. The character of the Father, as the one only infinite and indivisible Being; and of the Son, as the one mediator between God and man, was illustrated and the final salvation of humanity to endless life and superlative bliss through the mediation of the Son, were made to appear, and we were exhorted to “stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” We enjoyed an intellectual repast while within the consecrated temple, and were feasted without by the liberality of our christian friends and brethren.

Great interest and attention were manifested by the audience which was respectable, notwithstanding the unfavorableness

of the weather. The doctrine of God's impartial salvation appears to be rapidly gaining ground, and the miserable belief of enthusiasm and superstition which would consign a great portion of our species to future eternal torments begins to hide its head as a weakened cause. Truth will sooner or later bear the palm of victory, and hypocrisy and deceit, priestcraft and credulity, will vanish before the light of reason and intelligence like the “baseless fabric of a vision” before our waking hours. Every believer in God's universal grace should be on the alert. Our glorious cause holds forth every incentive to action; but we notice it with regret that some of our Societies in this Association have not manifested a spirit of animation in our cause by a prompt and regular delegation. From several we heard nothing. Brethren, where are you? If you are asleep it is high time to awake from your lethargy. Arise, put on your strength. “Show yourselves.” “United we stand divided we fall.” Rouse every energy into action. Think not because our sentiments are so rapidly advancing you may diminish your exertions. No, brethren, without perseverance and a vigilant watch, your labors will not be crowned with success. The eye of the world is upon you. The enemies of God's impartial salvation are ever seeking to find something against you, and to trample you under their feet. Divers and “strange doctrines” are palmed upon the credulity of men, and every man used to sustain their sinking cause.

“Watch and pray” therefore, and discharge your duty; be not satisfied with doing a little when much is necessary; we need not only your private efforts in your several societies, but we need your counsel in more public Associations to devise means for the good of our common cause. Let there be but union of exertion on the part of the friends of the pure religion of Jesus, and the victory is won. There is to be met the opposition of an arrogant priesthood, they are numerous and subtle and must be vanquished by the sword of your testimony and the blood of the Lamb. But return not “railing for railing;” copy the example of him who prayed for his unfeeling persecutors, of him who when he was reviled, reviled not again, and when he suffered threatened not.

Let the same mind therefore which dwelt in him, dwell in you, and come forward and join in the combat of truth against error. In the christian world error passes for truth, and light for darkness. “Wherefore take unto you the whole armor of righteousness, and earnestly contend for the faith which was once delivered unto the saints.” The unprejudiced will judge of the nature of your religion from the fruit you bear. Watch with a jealous eye all your conduct, therefore, that you may give them no occasion, and that you may never offer indignities to the character of your glorious commander, nor treat his divine authority with disrespect. “Be ye holy in all manner of conversation,” and may “God who is able to make all grace abound toward you, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.” Per Order,
N. C. FLETCHER.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

LACONIC SERMONS. NO. 2.

TEXT. “Fear not: for behold I bring you good tidings of great joy which shall be to all people.”—Luke ii. 10.

What a contrast there is between these words of the angel and a greater part of our religious teachers of the present day who profess to preach the pure gospel of Jesus Christ. Instead of saying “Fear not: for behold I bring you good tidings of great joy that shall be to all people,” their language in effect is “Fear ye: for behold I bring ye the evil tidings of endless hell torments that shall be to most all people.” They think, no doubt, that the proclaiming of such doctrine is indispensably necessary to deter mankind from committing sin; but it is morally certain that the unknown terrors of an unknown hell in an unknown world never did nor never will prevent men from sinning; but so long as they represent the paths of religion as cold and barren, so long will they wander in the mazy labyrinths of vice; so long as they teach, that the wicked enjoy a greater share of happiness in the present life than the righteous, so long will they continue in the practice of iniquity;—no wonder men love darkness rather than light; no wonder their deeds are evil when they are told by those whom they are taught to reverence, that the paths of wickedness yield the rose of joy and happiness.

What shall be to all people? great joy! The glad tidings were not, that men might be saved if they would—or that there was a Saviour born only unto believers. No, this was not the language of the heavenly messenger. “There is born unto you this day in the city of David a Saviour which is Christ the Lord.” This was amply sufficient to banish their fears, for he could not be their Saviour if they were never to be saved. Hence these tidings were indeed tidings of “great joy.” These good tidings of salvation produce beneficial effects on being received by faith, but are not confined to the scenes of time.—The gospel extends its views and promises into the regions of futurity, and brings life and immortality to light beyond death and the grave. As saith an apostle, 2 Timo-

thy i. 9, 10, 11. “Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel;—Whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles.” Thus we find that the infinite blessing here mentioned is a free unmerited gift from God our heavenly Father. “O give thanks unto the Lord; for he is good, for his mercy endureth forever.” N. C. F.

Monmouth, 1829.

[For the Christian Intelligencer.]

DAY AND NIGHT.

How wonderful the changes, which we daily witness! The sun rises in the east, appears to move on to the west, to give light to every living thing upon the face of the earth. To the common observer the sun moves while the earth seems to keep its place. Every object around remains the same. The hills and rivers, the fields and forests, keep their relative position. But a great alteration appears in the heavens over us. At one time it is darkness, except the moon and stars give some small glimmerings of light. Then the day comes on, the darkness flees before the light, and a glory and beauty shine around upon all the works of creation. Now, how shall this change be accounted for? If, as astronomers inform us, the sun keeps its place, and the earth turns upon its own axis, the change is wonderful. If the sun moves round the earth, as it seems to do, it is no less wonderful. The change is evident to all. But how little is it contemplated! How great the work, to turn this vast globe, upon its axis, once in 24 hours. But to move this earth, which is estimated to be 25 thousand miles in circumference, with such amazing velocity, to perform its revolution round the sun, once in a year, is still more astonishing. How swiftly do the inhabitants of the earth move towards the end of their days! People about the equator, move about 25 thousand miles a day, with the earth, in its diurnal motion. And, at the same time, round the sun, more than 80 thousand miles every hour. The sun, being estimated, to be 100,000 miles in diameter, and 100 millions of miles from the earth, its motion, in its orbit round the sun, once in a year, must be inconceivably great and wonderful. And this motion is so regular, that no sensible variation has taken place for ages past.

The earth was made, and set in motion, turning at the rate of about 1000 miles an hour, and carrying the air, or atmosphere, the water, and every thing on its surface with it; and at the same time moving round the sun with far greater rapidity. How astonishing the thought! Yet we see, and know, it must be so, from the alternate changes of day and night, summer and winter. How great is the Creator, who made and upholds, and moves on all, according to his wise plan, and perfect pleasure! Lord what is man that thou art mindful of him, and the son of man, that thou visitest him!

What power must that be, which has hung the earth upon nothing, as he hung up the stars in the firmament of heaven; that holds the sun which is 100 thousand times larger than the earth, and gives it such power to enlighten and warm this cold, dark globe, though 100 million of miles from it. How astonishing, that a body no bigger than the sun appears to be, should give such light and heat all around the earth! When the sun mounts up a little so as to shine more directly upon us, how intense his rays! When he descends, or moves in a lower circle, what intense cold comes on, to clothe the earth with snow, and cover the waters with ice! How soon the earth is dried by the heat of the unclouded sun! How powerful to exhale the vapors to form the clouds, which pour down such abundant showers of rain to water the hills and plains; to form the brooks and rivers, which in their progress refresh wide extended regions, and open easy communications from one place to another.

How grand are the starry heavens!—What an immense number of far distant shining worlds, as astronomers very reasonably suppose, are discovered, by observers, from all parts of our globe! The stars which are seen in the western hemisphere in the first of the evening, soon go down, as we say, they descend from our sight; and others in the east make their appearance. And so it is through the long clear night, till the morning star arises and gives notice of the approaching day. Thus the earth turns round to the vast expanse of heaven, and discovers to us the starry regions, the numerous worlds on high.—How great must their Creator be, who spake and they rose into existence, who cast them from his hand, like the sower who scatters his seed to the winds of heaven, and gave them their revolving motions, and they roll on for ages, in perfect order, according to his sovereign will.—How glorious, how “passing wonder he, who” said and it was done, who commanded and they stood fast: or rather who said go, and they went! How worthy of adoration, He who is the Maker of all, and the Upholder, and rightful Owner of all!

What is it we call earth, but grains and drops, or still smaller particles of matter! If God created this globe, he created every particle of which it is composed. If he

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, FEB. 6, 1829.

LEVI PRESCOTT, of Wheeling, Virginia, is appointed Agent for this paper.

WATERVILLE COLLEGE. The Report of the Committee in our Legislature gives as a reason why the State ought to give two thousand dollars to Waterville College, that it annually qualifies and sends out a number of calvinistic preachers, who do great good to the public as "they rightly divide the word." Rightly divide the word! Is this state under any obligations to support any one sect at the expense, and to the exclusion too, of others? Is it any reason why our public treasury should sweat out two thousand dollars for Waterville College, because it will enable that Institution to send out more calvinistic ministers and thus promote the sectarian interests of the Baptists? To us it seems that the reason offered why government should give to Waterville College, is the very reason why it should not give it a cent. Why? Because the government ought not to give a cent for sectarian purposes—or if it does it ought to give equally to all sects. We want eleven thousand dollars (the sum given to the Baptists) to enable us to educate as many Universalists as that sum will educate, for the ministry. We therefore say, *To the Honorable Senate and House of Representatives in Legislature assembled.* As we presume it is your intention to do as much for one sect as for another, and as former Legislatures with the present Legislature have given eleven thousand dollars to the Baptist College, to enable it to qualify and send forth preachers of that sect, we hereby ask you to give an equal sum to enable us to establish an Institution for the benefit of Universalists, (who never have had, nor before asked for a cent,) that we may thereby educate Universalist ministers for the benefit of the state of Maine. And as in duty bound we ever pray—that you may be impartial.

If the prayer of our Petition is not granted, who will say we shall not have just cause for complaint? We are as good as the Baptists are. Our numbers are as great as theirs. We do as much for the support of government as they. We deserve as much; and are we to be neglected while our property is expended for their sectarian benefit? No! Spirit of equal rights forbid it.

LEGISLATURE. The principal part of the business that now engages the attention of our Legislature seems to be on the subject of private and local petitions, not generally interesting to our readers. We do not deem it expedient to keep a formal journal of the Proceedings, as they would occupy more room than we have to spare. All business of general interest we shall endeavor to chronicle. The same remarks may also apply to Congress. There has been some sparing in this body on the subject of retrenchments, but nothing conclusive has yet been done about it.

It is said that Dr. Howe, the American Philistine, is dead.

Hon. John Grover has been elected by both branches of the Legislature, Senator in the present Legislature for the County of Oxford, in the place of Mr. Howe, deceased.

HEMP. One or two respectable gentlemen from New York, bearing letters of introduction from some of the most distinguished citizens of that state, have recently been visiting this place and vicinity, for the purpose of encouraging our farmers in this state to turn their attention to the cultivation of hemp. They offer to furnish the seed, to give directions as to the culture and cure of the article, and to purchase it when prepared for the market at a fair price. The offer is a liberal one, and we think deserving attention. Already, we understand, many farmers in this County have resolved to set about raising hemp next season. We have before expressed our opinion, that Maine may make herself rich by the cultivation of this article. It may be better raised and cured in this state, than any other state in the Union. And hemp is always wanted.

U. S. REVENUE. The Revenue of the U. States for the last quarter, has exceeded by five hundred thousand dollars, the amount at which it was estimated by the Secretary of the Treasury in his annual Report.

NATIONAL RELIGION. The talented editor of the New-York Enquirer, M. M. Noah, Esq., in his paper of Jan. 26, speaking of Col. Johnson's Report on the subject of the mails, says:

"It may not be generally known, but we state it as a fact, that a very extensive sect, as to numbers, wealth, and respectability, [he means the orthodox, no doubt.—Ed.] have had in contemplation to attempt, at no distant period, the establishment of a *National Religion*, and when an opening wedge can be successfully entered, so as to enlist Congress in the project, some ulterior views may be exhibited."

A German editor informs his readers that morals are at so low an ebb in *Republican America*, that the two basest and most corrupt men in the U. S. were candidates for the Presidency! He no doubt thought that some credit might be given to our political newspapers.

A new Post-office has been established in the easterly part of Winthrop, called "East Winthrop," and David Eastman, Esq., appointed Post-master.

From the Boston Courier.

Washington, Jan. 27.

Twice within a week has the Senate refused to go into the consideration of Executive business. To-day the motion was made by Mr. Barton and the Yeas and Nays were demanded by Mr. Foot of Connecticut; the motion was negatived 21 to 17. The names of the members may be worth inserting, for this division may be relied upon as showing the state of parties in the Senate. The minority have all been known as supporters of the present administration, and the majority, although some of them have been called its friends, are equally well known as the friends of the next. The question at present before them, is generally supposed to be the nomination of Mr. Crittenden to the vacancy on the bench of the Supreme Court.

Yeas. Messrs. Barton, Bell, Boulogny, Burnett, Chambers, Chase, Foot, Holmes, Johnson of La. Knight, Marks, Noble, Robbins, Ruggles, Seymour, Silsbee, Webster—17.

Noes. Messrs. Benton, Berrien, Branch, Chandler, Eaton, Hayne, Iredell, Johnson of Ky. Kane, McKinley, Prince, Ridgely, Rowan, Sanford, Smith of S. C. Tazewell, Thomas, Tyler, White, Williams Woodbury—21.

Those absent, were Messrs. Barnard, Dickerson, Ellis, Hendricks, King, McLane, Smith of Md. and Wiley—8. The States of New-York and New-Jersey have each but one Senator.

In the Supreme Court yesterday, Mr. Justice Story delivered the opinion of the Court in the case of *Pennock vs. Dialogue*, argued on a former day. It was an action for the infringement of a patent right for an invention. The point decided was, that if an inventor suffers his invention to go into public use, or sells the thing invented for public use before he applies for a patent, he abandons his invention, and he is disabled from obtaining a patent under the patent Act of 1793. This is very important to be known to all inventors.

Congress. The House of Representatives on Tuesday last, after some preliminary business, went into committee of the whole on the state of the Union, on the bill for the preservation and repair of the Cumberland Road, when the committee were addressed by Mr. Anderson, of Pennsylvania, in favor of the bill, and Mr. Ramsay against it, and in favor of the amendment. Mr. Stewart then spoke at some length in favor of the bill, when Mr. Weems obtained the floor, and the committee rose.

The House adopted a resolution fixing the hour of meeting after Thursday next, at 11 o'clock, instead of 12 o'clock. There are about thirty-six bills of a private nature, reported at the last session, to be acted on, independently of the bills of a similar character reported during the present session; and Mr. Whittlesey stated that he had been given to understand that any of this class of bills sent from the House to the Senate after the first day of the next month would scarcely be acted on.—16.

The Foreign Papers by the late arrivals from Liverpool contain a great deal of descriptive detail respecting the movements in the east of Europe, on which we apprehend, but little reliance should be placed, if any readers can feel interest enough in those movements to care whether they are true or not. The impression made by the intelligence received on Tuesday was that the campaign had terminated to the defeat and disgrace of the Russians; but before we had time and an opportunity to condense the accounts to such a reasonable bulk as would admit them into our columns, came the mail of Wednesday with copious details from foreign papers by the packet of the 24th December, and showing that the *boot was on the other leg*; it was not the Turk, but the Russian, who had the best of the campaign. The accounts from German papers of the reverse experienced by the Grand Autocrat were gross exaggerations! Probably the next Packet will turn the scale once more in favor of the Grand Seigneur.

The Liverpool Courier puts forth the following speculation, which is probably as sensible a paragraph as if it had been written in London.

"That their army must be greatly shattered is plain; and there are three things on which the Emperor Nicholas will have to meditate,—the expense of a new campaign; the vast reinforcements necessary to undertake it with any prospect of success; and the not very comfortable fact, that, Varna excepted, he has all his work to begin again. He must begin anew with Silistria; look the formidable Shumla in the face; and run the risk of wasting another summer. If another plan of operations could be taken, which with less loss of time and men, could bring them into circumstances in which they could force the Turks into the field, well; if not, the

prospect of subduing Turkey is not one of the brightest.—*Boston Courier.*

East of Europe. The accounts in the German papers of the reverses sustained by the Russians in their retreat into winter quarters, have proved gross exaggerations.

The true state of affairs appears to be, that the Russians were so long detained by the stubborn resistance of Varna and Silistria, that the setting in of an early winter has obliged them to retire to the left bank of the Danube. Varna only, and the fortress of Kalafat, remain to them as the fruit of the campaign—advantages which have been purchased at a very dear rate. Their retreat into winter quarters appears, however to have been conducted with as little loss as the state of the weather and roads would admit. After the army had withdrawn from Shumla, it was attacked by a chosen body of 8,000 Turkish Horse, who are stated in the St. Petersburg Gazette, to have been defeated; after which, this corps pursued its march, suffering much, however it is plain from the Russian account, from the cold and rainy weather. The troops which had been employed before Silistria have withdrawn to their quarters in Moldavia and Wallachia, and that without any attempt of the enemy, it should seem, to annoy them. By this corps, these provinces will be protected from attack by the Turks, during the winter. This is the state of things.

Finances of the State.—We copy the following exhibit of the state of the Treasury from the Argus.

Receipts.—Balance of Cash in the Treasury on the 31st day of December, 1827, \$9,302 93. Received from taxes for the years 1827 and '28, \$43,943 47. Duties on Commissions, \$2,662. Tax on Banks, \$21,075. Fees at the Supreme Judicial Court and Court of Common Pleas, \$3,794 14. Notes receivable, \$50. Interest \$3,333. For duties on Commissions to Inspectors of Fish, \$40. Of Daniel Rose, from the sale of Public Lands, for the erection of public buildings, \$9,074 58. Of Daniel Rose from sale of public land for benefit of State Road, \$1,633 89. From treasurers of towns for military exemptions, \$6. Received as premium on loan, \$5. Received for fines, forfeitures and bills of cost, \$35 79. Received of W. Jackson Davis, administrator of the estate of J. Jackson Davis, deceased, Indian Agent, \$112 34. Received from Land Agents, \$11,231 36. Loan of Nov. 25, 1828, \$5,000. Received from Lotteries, \$25,367 59. Total, \$143,487 92.

Expenditures. Pay Roll of the Council, \$2696 00. Of the Senate, \$3261 00. Of the Representatives, \$19,656 00. Paid to Electors of President and Vice President, \$182 00. Roll of Accounts, \$8,353 31. Salaries paid the officers of Government, \$14,883 91. Costs on Criminal prosecutions, \$3701 59. Annuities \$3000.—For benefit of Medical School, \$1000.—For Waterville College, \$2000. For Gardner Lyceum, \$1000. For American Asylum at Hartford, \$1,415 32. For State Prison, \$3,135 12. For State Arsenal, \$900 00. For fixing permanent Seat of Government, paid E. Williams, \$126 73. Paid Hon. William King for Public buildings, \$2500 00. Paid Land Agent, \$1000. Paid Indian Agents, &c. \$2406 56. State Printing, \$750. Paid for Greenleaf's Reports, \$737 50. Stationary, \$300. For Laws for the use of the legislature, \$100. Pensions, \$640.—Engrossing Clerks, \$1092 75. State Taxes remitted, \$120 40. Cumberland and Oxford Canal fund, \$22,050 35. Paid Chaplains, \$60 00. Temporary Loan, \$17,900. Interest on State Debt, \$3,206 77. Sum paid Seward Porter, \$3,317 24. Paid sundry persons, \$404 38. Paid Commissioners under the act of separation, \$307 21. Paid for Greenleaf's Maps, \$1000. On account of Public Roads, \$553 32. State Road, \$1683 89. North Eastern Boundary, \$903 43. Total, \$137,351 33. Leaving a balance in the Treasury, Dec. 31, 1828, of \$6,136 09.

The Treasurer says, "In relation to the Public debt, there has been paid the year past, to the C. and O. Canal Corporation, \$22,050 35, reducing the loan to \$45,000; of this, \$5000 was obtained in November last, by a Resolve of the Legislature of February, 1828. The balance in the Treasury is less than the year preceding. In connexion with this, a considerable amount has been advanced to the Warden of the State Prison, not included in the estimate of Public Expenditures. This will show that the Financial concerns of the State are improving."

We understand that in consequence of the continued indisposition of Mr. Rush, and the urgent nature of much of the business of the Treasury Department, the President has authorized Mr. Southard, the Secretary of the Navy, to perform the duties of Secretary of the Treasury during Mr. Rush's illness.—*Nat. Int.*

Harvard University. The Board of Overseers of Harvard University, on Thursday, confirmed the election of the Hon. JOSIAH QUINCY, as President of Harvard University—years 40—says 26.

TO CORRESPONDENTS.

We thank our friend at Stillwater for the information he communicates,—it may be serviceable to us. "R. S. shall appear in our next." "B. P." "J. B. Dods," "E. H." "H. W." and others shall appear as soon as possible.

MARRIED.

In Brunswick, on Tuesday evening, the 27th ult., by Rev. Seth Stetson, Mr. Benjamin Merrill, of Topsham, to Miss Mary Raymond, of the former place.

In Lewiston, by Dan Road, Esq., Mr. Edward P. Tobie, of Chesterville, to Miss Caroline Frye, of the former place.

DIED.

In Belfast, on the 30th ult., Mr. SAMUEL TYLER, aged about 40. [An obituary of Mr. Tyler will appear in our next.]

In Madison, on the 11th ult., Mrs. Hannah, wife of Mr. Lucius Morrison, aged 23.

In Portsmouth, on Sunday, the 25th ult., after a short illness, Jacob Sheale, Esq., aged 84,—one of the most venerable and valuable of our fellow citizens.

Portsmouth Jour.

In Salem, on Thursday morning, about 5 o'clock, the honorable and venerable TIMOTHY TICKERING, aged 84 years—most of the incidents of whose eventful life were connected with the revolution, independence, measures and politics of our beloved country. He was Colonel of one of the first patriotic regiments in this state; afterwards an Aid to Gen. Washington, and subsequently Secretary of State, a National Senator, &c. He was blessed with the "mens sana in corpore sano" to his last sickness, and we know not that the power of his mind was impaired till death.

Boston Palladium.

In Amherst, on the 25th ult., Hon. Clifton Clagett, aged 66.

In New-Haven, Conn., on Monday, the 26th ult., of the palsy (*Paraplegia*) Nathan Smith, M. D. Professor at Yale College, formerly of Hanover, N. H. aged 67.

NOTICE.

THE former Editor of the *Religious Inquirer* announces to his former Patrons, that his services are engaged for the New-York Gospel Herald, and that he will be happy to see their names on the list, as subscribers. He will soon issue a prospectus, for a semi-monthly publication, which will compete with any in the country for beauty and taste, devoted to Miscellany, and the doctrine of Divine Benevolence.

RUSSELL CANFIELD.

New-York, Jan. 13, 1829.

AGENTS who have acted for the *Inquirer*, are requested also to act for the *Gospel Herald*, and those to whom the *Herald* is sent, are requested to return the paper immediately, unless they choose to become subscribers.

NEW STORE.

THE Subscriber has recently opened a Store in the Brick building, a few doors above the Store formerly occupied by Bowman & Perkins, where he invites his friends to call, as he intends keeping a general assortment of Drugs and Medicines, Paints, Oils and Dye-Stuffs, W. I. Goods and Groceries, Crockery and Glass Ware, &c. &c.

Also—ESSENCE OF SMOKE of the first quality, by the bottle or gallon.

ALVIN T. PERKINS.

Gardiner, Jan. 12, 1829.

BALLOU AND TURNER'S HYMNS.

UNROE & FRANCIS, Washington-st. Boston, have just published, the first edition of a new stereotype edition of the *UNIVERSALIST HYMN-BOOK*, prepared for public and private devotion, by Rev. Hosea BalloU and Rev. Edward Turner.

This edition has been revised and corrected, and much improved, without altering in the least, the order, or the number of pages. A new Index of Subjects has been prepared and inserted, and the price is greatly diminished, in order to get it more generally introduced into public worship. The price of this new stereotype edition is 63 cents single; 5 dollars a dozen; 40 dollars a hundred.

All orders addressed to the Publishers, in Boston, or to P. Sheldon, in Gardiner, will be promptly executed, and upon the most liberal terms.

January 22, 1829.

TAILORING BUSINESS.

JAMES ELWELL has formed a Copartnership with ROBERT WILLIAMSON, who has been employed for some time past, as a *Cutter*, in one of the first establishments in Boston; and they will carry on the above business, in the second story of the Brick building lately erected by J. Elwell, in this village, under the firm of

ELWELL & WILLIAMSON.

They feel confident that they shall execute their work in a style not inferior to any in the State; and hope by strict attention to business to share a portion of public patronage.

JAMES ELWELL.

ROBERT WILLIAMSON.

Gardiner, Jan. 13, 1829.

N. B. UNIFORMS of any description made at short notice and in the latest and most fashionable style.

Also—CUTTING of every description executed at short notice.

3m

PROSPECTUS

OF THE

UNIVERSALIST PREACHER.

THE Universalist Preacher will be published monthly, in the city of New-York. Each number will contain two (or more) sermons from some Universalist Minister—making at least THIRTY to the volume. It will be printed on good paper and new type, and afforded to subscribers at the very low price of FIFTY CENTS PER ANNUM! It will be published at this unusually low price, for the purpose of enabling our brethren to circulate it gratuitously, as a means of preventing the deleterious effects of the numerous orthodox tracts, magazines, and pamphlets, with which our country is inundated. Societies or individuals forwarding five dollars, shall receive eleven copies. The friends of liberal christianity are respectfully and earnestly requested to use their influence in obtaining subscribers. All communications to be directed to the Editor, or Publisher, New-York. The first number will be issued in the month of January, 1829.

CANAL TO NORRIDGEWICK.

A MEETING will be held at Hyman's Tavern, in Belgrade, the 10th of February next, at 12 o'clock, M. to consider the practicability and expediency of making a canal to connect several ponds, and thus form an interior navigation from Augusta through Belgrade to Norridgewick. All persons friendly to such an undertaking are invited to attend.

Jan. 28.

can do the greater he can do the less.—Hence every creature, however small, and to man undiscovered, without the help of magnifying glasses, must be the work of the same great Creator. The life of every animal is spirit, and testifies to the spiritual existence of its Maker. The intelligence of man, witnesses the intelligence of God. The divine goodness is seen in the happiness which every creature, in measure, according to its nature and capacity enjoys. The divine wisdom and love, appears in the abundant provision made ready for all creatures. Even serpents, and monsters, and sinners are provided for, as long as their existence endures. Hence the good and evil, which is felt in this world, like the day and night, are wisely arranged, to display the wonders of God's grace and mercy through time and in eternity. Here sinful, dying men, may look and live. Here is the depths of the riches, both of the wisdom and knowledge of God. While beholding the light of day, and the darkness of night, feeling the heat of summer, or the cold of winter, and tasting the evil and the good, let us rejoice with trembling, that Jehovah reigns.

[For the Christian Intelligencer.]

"GOD NOT THE AUTHOR OF SIN."

MR. DREW,—While reading in your useful paper of the 5th ult., a communication headed, "Fore-knowledge and Fore-ordination," signed "An Inquirer," and your accompanying reply, a thought was suggested to my mind, which I beg leave to make public. The thought is hinted at in your concluding paragraph. "But we all of us commit one capital mistake when reasoning on the foreknowledge of Deity. We are apt to make him altogether like ourselves. We are governed by circumstances of time, and suppose he is also. When we speak of foreknowledge we suppose it is something that looks into futurity. Our knowledge is governed by the order of time, and is progressive: it is not so with him."

"He fills his own eternal now, And ever is his time."

Strictly speaking, there is no such thing as foreknowledge with the Deity. To him there is no future—no past—every thing from eternity to eternity is present with him—all is one eternal now. Could we frame to ourselves correct conceptions of this sublime truth, many of the difficulties which result through our present ideas of his foreknowledge, would vanish."

But the thought is more plainly touched in Joseph's address to his brethren in view of the sin they committed in selling him into Egypt. "And Joseph said unto them, Fear not, for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good to bring to pass, as it is this day, to save much people alive." Gen. 1. 19, 20.—Here is an instance, in which the infinite difference between the views of Jehovah and man, is well illustrated. Joseph's brethren thought and did evil in selling him into Egypt—they had no knowledge of the time, of the sequel—but God, having a perfect knowledge from the beginning of the whole, "meant it" (what was sin in Joseph's brethren) unto good." And will any one dispute the goodness of God in the transaction? From this, I respectfully ask, is it unfair to infer that all evil may not be considered in a similar light?

But will an objector say that God was the author of the sin in Joseph's brethren, notwithstanding he "meant it unto good"? This is unfair, because they had no other than a lustful motive in it, and which, according to St. James' testimony, must have been of their own conceiving. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, it bringeth forth death."—James i. 13, 14, 15.

From this view of the subject, it is easy to discover in that sense in which God is said to be the author of a thing, in that sense it cannot be said to be sin. Here is the point, and I wish it well understood, viz:—*Sin as such, does not exist apart from the motive or intention of the actor.* Hence God may be the author of every event, and yet not be the author of sin; because his motives in every act, are and must be good, that is, he means or eventuates them in good.

"Tis but by parts we follow good or ill, For, vice or virtue, self directs it still; Each individual seeks a several goal; But Heaven's great view is one, and that the whole."

Dixmont, January 5, 1829.

The following gentlemen, were chosen, in December last, officers of the Village Lodge of Masons in Bowdoinham, for the current year.

George W. Tinker, Master.
Syms Gardner, S. W.
Stephen Whitmore, J. W.
George Henry, Treas.
Samuel Gray, Secretary.
George Jewett, S. D.
James W. Sanford, J. D.
Uriel Huntington, S. S.
Jona. Partridge, J. S.
Hugh Curtis, Tyler.

When Antisthenes was asked what advantages philosophy had afforded him? He answered,—"It has taught me to subdue myself."

POETRY.

CHAMBER OF DEATH.

Leave me. To night I'll watch the corpse alone.
Set the lamp there, that its faint light may rest
On this pale face. Fold back the winding sheet,
Lay the white arm above the sable pall.
"Is cold and still. Thou tremblest, boy! Perchance
Thou never look'st on Death before? Away!
It is no sight for thee. Hie thee to bed,
And let me hear thy footsteps as they pass
Along the corridor. So—he is gone.
And thou and I remain!—I as I am;—
Thou in the stiff rigidity of death—
A thing of solemn and mysterious meaning.
Silence is round us; but it is not yet
The appointed hour. At midnight thou wilt come
To animate again this inert clay;
And, if the laws that govern thee permit,
Impart to me a sigh that I may know
We yet shall meet hereafter. In this world
We grew together, like two trees that twine
Their branches into one; and, if it die,
Be but to pass away to other realms,
Be they of light or darkness, our twin souls
Will there be found united.

O God! it is a fearful thing to see
The strong man stretched upon the bed of death,
Withering in agony beneath the grasp
Of unseen power. Even as its victim strives
To shake the tiger from his throat, he strives
Against the shadowy tyrant. And yet why?
If death be but the herald to a state
Of altered being, why should nature shrink
With horror from its touch! Alas! look there—
Alas! thou art answered. In these stifling limbs—
That cold blank piece of mechanism—a weight
Of passive matter destined for the worms—
What can we read of immortality?
Say that 'twas but the casket for the gem,
Ought we not still to cherish what was held
A gift of so much price! In that black box
And the damp earth a life receptacle!
Has not the light of life been in those eyes,
The eloquence of health upon those cheeks,
The grace of action in those manly limbs,
The dignity of virtue on that brow?
Thou'st! thoughts! ye madden me.

How still is this lone hour! That lamp burns feebly,
And casts a flickering shadow on the dead.
Hark! from a distant turret midnight sounds—
Now heart be firm! I'll gaze upon the corpse,
And move not—breathe not—till it look on me.
The wind is up, and murmurs meaningly.
I hear it in the corridor. Hark!—no!
That slow and measured tread is something more,
The corpse! the corpse! It is not where it lay.
The door is opening. 'Tis those eyeballs glare!
Oh Heaven and Earth! 'Tis he as when he lived!
But woe and sad, and changed—changed! 'tis the same.
The lamp expires. His breath—his touch are on me!
And lo! I see him in the darkness still;
The dead cannot become invisible.
It speaks not, stirs not, but strange meanings flit
Across its pallid countenance. And now—
Just powers! this is too horrible.

THE MARINER'S GRAVE.

By John Malcolm, Esq.

The winds had ceased,—the moaning wave
Gave up its dead to the shore,
To sleep within a calmer grave,
Where storms can reach no more.
Unfled by him the summer day,
And winter night may glide away;
And sun and seasons vainly roll
Above his dark and fatal goal.

The stranger, of a land unknown;
His name, his place of birth untold;
He rests where no recording stone
His story may unfold.

Where but the folk-sounding surge
Harks to the wind his ceaseless dirge;
And sea-fowl, over his grave that sail,
Shriek forth a wild, funeral wail.

Perchance, a husband and a sire!
For him his long-expectant mate
Hath fondly trinned her evening fire,
And kept her virgin, listless, here,
And taught her babes with pious care,
To bear upon their infant prayer,
At rise of dawn and fall of day,
Their absent father, far away.

Perchance, while ocean's wastes he ranged,
And native shores, in dreams, were near,
And love's rewarding hour,—he changed,
The arid for the Bier!

While she, the widowed and unwept,
The pale betrothed of the dead!
Long watched his bark that from the main
Ne'er reared her cloud of sail again.

But where he sleeps no mourners grieve,
No tribute to his tomb is given,
No sighs, except the sighs of woe,
No tears, but those of heaven!

Yet more sublime than grandeur's tomb,
That towers beneath a temple's dome,
Is his—the nameless stranger's grave,
Here, by the dirge-resounding wave.

MISCELLANY.

[The following is the REPORT of the Committee of the Senate of the U. S. to whom was referred the subject of the transportation of the mails on the Sabbath, from which we made some extracts in our last. The whole of it is worth preserving.]

That some respite is required from the ordinary vocations of life, is an established principle sanctioned by the usages of all nations, whether Christian or Pagan. One day in seven has also been determined upon as the proportion of time; and in conformity with the wishes of the great majority of citizens of this country, the first day of the week, commonly called Sunday, has been set apart to that object. The principle has received the sanction of the national legislature, so far as to admit a suspension of all public business on that day, except in cases of absolute necessity, or of great public utility. This principle the committee would not wish to disturb. If kept within its legitimate sphere of action, no injury can result from its observance. It should, however, be kept in mind, that the proper object of government is, to protect all persons in the enjoyment of their religious, as well as civil rights; and not to determine for any, whether they shall esteem one day above another, or esteem all days alike holy.

We are aware that a variety of sentiment exists among the good citizens of this nation, on the subject of the Sabbath day; and our government is designed for the protection of one as much as for another. The Jews, who, in this country are as free as Christians, and entitled to the same protection from the laws, derive their obligation to keep the Sabbath day from the fourth commandment of their decalogue, and in conformity with that injunction, pay religious homage to the seventh day of the week which we call Saturday. One denomination of Christians among us, justly celebrated for their piety, and certainly as good citizens as any other class, agree with the Jews in the moral obligation of the Sabbath, and observe the same day. There are also many Christians among us, who derive not their obligation to observe

the Sabbath from the decalogue, but regard the Jewish Sabbath as abrogated. From the example of the Apostles of Christ they have chosen the first day of the week, instead of that day set apart in the decalogue, for their religious devotions. These have generally regarded the observance of the day as a devotional exercise, and would not more readily enforce it upon others, than they would enforce secret prayer or devout meditations. Urging the fact, that neither their Lord nor his disciples, though often censured by their accusers for a violation of the Sabbath, ever enjoined its observance, they regard it as a subject on which every person should be fully persuaded in his own mind, and not coerce others to act upon his persuasion. Many Christians again differ from these, professing to derive their obligation to observe the Sabbath from the fourth commandment of the Jewish decalogue, and bring the examples of the Apostles, who appear to have held their public meetings for worship on the first day of the week, as authority for so far changing the decalogue, as to substitute that day for the seventh. The Jewish government was a theocracy, which enforced religious observances; and though the committee would hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions, the example of other nations should admonish us to watch carefully against its earliest indication.

With these different religious views, the committee are of opinion that Congress cannot interfere. It is not the legitimate province of the legislature to determine what religion is true, or what false. Our Government is a civil, and not a religious institution. Our constitution recognises in every person the right to choose his own religion, and to enjoy it freely, without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others.

The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated from a religious zeal which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil institution. They appear, in many instances, to lay it down as an axiom, that the practice is a violation of the law of God. Should Congress, in their legislative capacity, adopt the sentiment, it would establish the principle, that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision in a religious controversy; and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society, or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds. Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered, but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the Divine Law. It is a right reserved to each citizen; and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions.

Extensive religious combinations, to effect a political object, are, in the opinion of the committee, always dangerous. The first effort of the kind, calls for the establishment of a principle, which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended, that the future measures of government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

Under the present regulations of the Post Office Department, the rights of conscience are not invaded. Every agent enters voluntarily, and it is presumed conscientiously, into the discharge of his duties, without intermeddling with the conscience of another. Post offices are so regulated, as that but a small proportion of the first day of the week is required to be occupied in official business. In the transportation of the mail on that day, no agent is employed many hours. Religious persons enter into the business without violating their own consciences, or imposing any restraints upon others. Passengers in the mail stages are free to rest during the first day of the week, or to pursue their journeys at their own pleasure. While the mail is transported on Saturday, the Jew and the Sabbatarian may abstain from any agency in carrying it, from conscientious scruples. While it is transported on the first day of the week, another class may abstain from the same religious scruples. The obligation of government is the same to both of these classes; and the committee can discover no principle on which the claims of one should be more respected than those of the other, unless it should be admitted that the consciences of the minority are less sacred than those of the majority.

It is the opinion of the committee, that the subject should be regarded simply as a question of expediency, irrespective of its religious bearing. In this light, it has hitherto been considered. Congress have never legislated on the subject. It rests as it ever has done, in the legal discretion of the Postmaster General, under the repeated refusals of Congress to discontinue the Sabbath mails. His knowledge and judgement in all the concerns of that department, will not be questioned. His intense labors and assiduity have resulted in the highest improvement of every branch of his department. It is practised only on the great leading mail routes, and such others as are necessary to maintain their connections. To prevent this, would in the opinion of the committee, be productive of immense injury, both in its commercial, political, and in its moral bearings.

The various departments of government require, frequently in peace, always in war, the speediest intercourse with the remotest

parts of the country; and one important object of the mail establishment is, to furnish the greatest and most economical facilities for such intercourse. The delay of the mails one whole day in seven, would require the employment of special express, at great expense, and sometimes with great uncertainty.

The commercial, manufacturing and agricultural interests of our country are so intimately connected, as to require a constant and the most expeditious correspondence between all our seaports, and between them and the most interior settlements. The delay of the mails during the Sunday, would give occasion to the employment of private express, to such an amount, that probably ten riders would be employed where one mail stage is now running on that day; thus diverting the revenue of that department into another channel, and sinking the establishment into a state of pusillanimity incompatible with the dignity of the government of which it is a department.

Passengers in the mail stages, if the mails are not permitted to proceed on Sunday, will be expected to spend that day at a tavern upon the road, generally under circumstances not friendly to devotion, and at an expense which many are but poorly able to encounter. To obviate these difficulties, many will employ extra carriages for their conveyance, and become the bearers of correspondence, as more expeditious than the mail. The stage proprietors will themselves often furnish the travellers with those means of conveyance, so that the effect will ultimately be only to stop the mail, while the vehicle which conveys it will continue, and its passengers become the special messengers for conveying a considerable proportion of what would otherwise constitute the contents of the mail.

Nor can the committee discover where the system could consistently end. If the observance of holidays becomes incorporated in our institutions, shall we not forbid the movement of an army; prohibit an assault in time of war; and lay an injunction upon our naval officers to be in the wind while upon the ocean on that day? Consistency would seem to require it. Nor is it certain that we should stop here. If the principle is once established, that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimate. We shall, if consistent, provide for the erection of edifices for the worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity. It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the Constitution which regards the General Government in no other light than that of a civil institution, wholly destitute of religious authority.

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens however small. Despot power may invade those rights, but justice still confirms them. Let the national legislature, once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the Divine prerogative in this country, which has been the desolating scourge to the fairest portions of the world. Our Constitution recognises no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence—by Christian meekness—by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant—to relieve the widow and the orphan—to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example: government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion, than any measures which they may call on Congress to enact.

The petitioners do not complain of any infringement upon their own right. They enjoy all that Christians ought to ask at the hand of any government—protection from all molestation in the exercise of their religious sentiments.

HEMP.

We lately published an article from the N. E. Farmers' and Mechanics' Journal, on the culture of hemp. But as we attach great importance to the subject, we shall omit no opportunity to lay before our agricultural readers all the information we can obtain relating thereto. Accordingly we copy the following from the Hallowell Advocate, prepared by a gentleman from Kentucky at the request of Mr. Sprague, our Representative in Congress.—Ken, Jour.

Cultivation and Preparation of Hemp, as practised in Kentucky.—The most fertile of our lands are selected for the production of Hemp, and that which has been used as meadow or pasture for a long time is preferred to any other, (experience having proved that is best adapted to the purpose.) This (if practicable) is ploughed late in the Autumn and exposed untrod by stocks, to the frosts of winter, ploughed again as early in the spring as the season will permit, and again immediately preceding the sowing of the seed; great care is taken to harrow the ground until the clods are completely broken and to give it as even a surface as can be produced by the common harrow.

The seed is sown from the 20th of April to the middle of May, (after spring frosts are over) at the rate of from a bushel and a fourth to a bushel and a half to the acre, and twice harrowed. The crop then requires no further attention until it is cut. Its fitness for the knife must be determined by the appearance of the Hemp, and not by the length of time it has been growing, or the season of the year. The indications of fitness for cutting are a change in the color of the leaf from a deep green to a yellow, and the rising, upon the least

agitation, of a vegetable dust from the Hemp. The ripening of the crop is generally partial and unequal in different parts of the same field, and regard ought to be paid to that circumstance in cutting it, taking such portions of it first as give the strongest indications of ripeness. It is not necessary or proper to wait for a decided change of color in all the leaves before the harvest commences; on the contrary it is more advantageous to commence when the change is only partial, and as soon as the dust spoken of begins to rise, or is produced by agitating the Hemp with a stick or the hand. In Kentucky the practice of cutting hemp has in a great measure suppressed the old practice of pulling it up by the roots, and is found to be greatly preferable, being less laborious, and rendering the hemp better and easier to handle.

The operation is performed with a knife (commonly called a Hemp hook) made somewhat in the shape of a sickle, but heavier and not so long and having a smooth and a sharp edge. As the Hemp is cut, it is spread out upon the ground from which it is taken, and permitted to remain there until the leaves are well wilted and will easily separate from the stalks, it is then gathered into sheaves, but not bound, and the leaves beaten off with a stick, and immediately immersed if water rotting is intended, if not, it is set up in stacks of from three to five feet in diameter at the ground, and tied closely together at the tops so as to prevent it from falling; the middle of the stack should be left hollow to give it air, (near the earth.) It is then suffered to stand until perfectly dry, when it is separated and bound into small sheaves and put up in stacks or racks, and secured by a covering of boards or straw, to secure it from getting wet in the interior of the stack. It can however be so stacked as to be secured from water without any other covering than a thatch of hemp, but some skill, to be acquired only by practice, is necessary to do it well.

It remains in the stack until the season for rotting arrives, it is then taken down and spread out (on grass land if to be had) as equally as possible, and exposed to the weather until it is found to be ready for the brake. (Our western autumns and winters are attended with so little snow as to give us choice of time from September until February for rotting.) Care must be taken to take the Hemp up as soon as it is fit for the brake, or a loss will be sustained; (if however it should be found at any time to be injured by too long an exposure, it is not thrown away, but again, stacked, and brought to the brake the succeeding year, when it will be found to have regained its strength, if not absolutely rotted before it was taken up.)

When ready for the brake we take it from the ground and stack it in small stacks as in the first instance after cutting, and then proceed to break it, on brakes made on the plan of our common flax brake, but much larger, say from five to six feet in length, having the slats much deeper and wider apart, and wider in proportion at the heel of the brake than the flax brake. With such a brake a good laborer will break 100 lbs. in a day (in February,) and some will break double that quantity. The seed is raised by planting in hills like Indian corn, planting four or five seeds and pulling all out but the most thrifty plants. A single acre of rich land has been known to produce sixty bushels of seed. We are very little in the habit of water rotting our hemp, but what has been thus prepared is found to be equal to the best Russia hemp: from three to five days in a very warm season, is found to be sufficient for this process if the water be stagnated, longer if running.

An opinion prevails where the cultivation of Hemp is not common, that it is a very exhausting crop. The fact however is otherwise, and we cultivate three successive crops on the same land with less exhaustion than is occasioned by either the corn or wheat crop, and no crop leaves ground so light as to entirely destroy the production of weeds.

A. KENTUCKIAN.

GARDINER IRON COMPANY have for sale at their Store in Gardiner,
Mill Cranks, Rims and Spindles; Iron Knees, Stanchions, Cogs and Shives, Windlass Necks, Hawse Pije, Capstan Heads, Rims and Spindles; Crow Bars, Plough Moulds & Coulters, Axletree Shapes, Sleigh Shoes, Patent and Common Oven Mouths, Cast Wheel Hubs, Cart and Wagon Boxes; 1-2 3-4 and 1 inch LEAD PIPE—for Acquired.

Also—a large assortment of
IRON AND STEEL.
Old Sable, Swords and English Round, Flat and Square, IRON: Horse, Dock and Spike Rods, by the ton or smaller quantity; Cut and Wrought Nails, Anvils, Vises, Circular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing most sorts of machinery now in use, such as Gearing for Cotton, Woollen, Grist, Felling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

INSURANCE AGAINST FIRE.
The Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE.
Gardiner, Nov. 21, 1828.

TO THE PUBLIC.

THE Subscriber would inform the public, that certain persons did, some time since, obtain a certain Patent Right, claiming for their improvement, a Reaction principle, or action two ways, vainly supposing that they were about to alter one of the fundamental laws of mechanism, by gaining in time without a loss of power, or gaining in power without a loss of time. This foolish idea they attempted to demonstrate by constructing a Press for Hay, &c. with two fixed horizontal boxes, one on each end of a horizontal frame. In these boxes the hay or cotton was to be put, or stowed, vertically, and the reaction power applied to both boxes at the same time, horizontally; thus they expected to press two bales with one and the same power, in the same time that it took to press one; but they failed in their purpose, both on account of reaction, and mode of stowing and pressing,—for it was found impossible to confine fibrous materials with bands, that are stowed and pressed at right angles with the stowing.

It is well known in Maine that Mr. Moses B. Bliss, of Pittston, Kennebec county, has recently made an important and useful improvement in the construction of a Press for Hay and other fibrous materials, and secured to himself the exclusive property of said improvement, by taking out Letters Patent for the same under the Seal of the United States, which property he claims, principally, from having made his box to revolve upon trunnions, which project from near the centre of its largest sides, so that it may be turned to an upright position for the convenience of filling and stowing, and then to a horizontal one for pressing. The other part of his specification has nothing very particular in it, except in moving the machine by means of gear-work and a small cog-wheel affixed to the axle of a large pair of locomotion wheels. This Press Mr. Bliss has had in successful use for many months, and it has been fully tested by those well qualified to judge of its merits, and met their decided approbation. He has effected in this machine what has long been a desideratum, viz. to have a moveable press; and to have it moveable, it is necessary that it should be horizontal, and to have it horizontal, there must be a revolving box.

Why I would draw the attention of the public to the specification above, is, because the said persons have abandoned their press on the reaction plan, and initiated Mr. Bliss in every particular except the revolving box, and are now attempting to palm off this imitation press under their credentials for a reaction power.

The public are advised to compare the specifications with the model now exhibiting.

CALVIN WING.

Gardiner, Dec. 31, 1828.

The Publisher of the New-England Farmer is requested to give the above three insertions, and forward his bill to Calvin Wing of this town.

CHEMICAL EMBROCATION.

WHITWELL'S ORIGINAL OPODELDOC, OR
FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest,) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all derivations from the common course are unimportant, unless followed by a train of initiators, counterfeiters and impostors. Therefore be sure that you receive Whitwell's Opedelloc, or you may be most wretchedly imposed upon.—Price 37 1-2 cents.

Volatile Aromatic Snuff—For many years celebrated in cases of catarrh, head ache, dizziness, dimness of eye sight, nervousness, lowness of spirits, hypochondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents.

Whitwell's Bitters—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1-2 cents a paper. Jarvis' Billious Pills are highly important in all the above complaints, and should in most cases be used with the Bitters.

Balsamic Mixture, or Infirmary Cough Drops—one of the best compositions ever used for coughs, colds, asthma, and all disorders of the breast and lungs. Price 25 cents.

Sold at the Boston Infirmary, corner of Milk and Kilby streets,—also by his agent, J. B. WALTON, Gardiner, Me.

1y-20

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all monies collected and forwarded to the publisher, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscription will be discontinued, except at the discretion of the publisher, until all arrears are paid.

All communications addressed to the editor or publisher, and forwarded by mail, must be sent free of postage.